UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

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Louis L. Mann Curtis W. Reese

Liberalism

By ARTHUR L. WEATHERLY

"I Will Not Equivocate"

By ROBERT WHITAKER

One Crime and Three Trials

By GERTRUDE L. WINSLOW

Thoughts of Tolstoy

Part VII.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CVI MONDAY, DECEMBER 29, 1930 NUMBER 16

THE CELEBRANT

Toll of the dead the dying year recalls,
The world-distinguished death has lately crowned,
Whether for good or evil so renowned,
Or how deserved the verdict that befalls.
Wrought in their epitaphs upon the walls,
In window, niche, and tablet will be found
The days that sealed them with the outward bound,
Days marked forever in Memorial Halls.

These are the celebrant because the known:
But what of days that have unnoticed passed
Whereon tomorrow's mighty men were born?
Were we not less for all the lost forlorn
If but the dawn-light were as clearly cast
On cradles all the world will some day own?

ROBERT WHITAKER.

Of the famous dead of the year 1930, we feel that FRIDTJOF NANSEN stands easily first. Heroic explorer of unknown lands and seas, author of a noble book, international statesman, lover of peace, servant of humanity, this Viking was surely one of the great men of all time. Other men of unique distinction, who died during the past twelve months, include WILLIAM HOWARD TAFT, the only man in American history who occupied the two great offices of president and chief-justice of the Supreme Court; LORD BALFOUR, nephew of Salisbury, prime minister of Great Britain, notable scholar and philosopher, incidentally author of the much-disputed Balfour Declaration; ROBERT BRIDGES, poet laureate of England, and, as author of "The Testament of Beauty," the writer of one of the major masterpieces of English poetic literature; and ADOLF HARNACK, greatest New Testament scholar of his time, and one of the greatest scholars of all time. It is not often that a single year witnesses the passing of five personages of such extraordinary achievement in their own particular fields. Nansen, of course, was active in many fields, and went "farthest north" in each and every one of them. Taft functioned exclusively in politics, but held more high offices in our national democracy than any other public man of his generation. Balfour was the most versatile genius of his age, a man of infinite charm and personal resource. Bridges was as rapt a student of the science of versification as he was a bard. As for Harnack, the abundance and variety of his learning was the despair and amazement of his contemporaries. Yet no one of these men was finally great except Nansen. He stands alone, incomparable alike in character, achievement, and beneficent influence.

Of all departments of life, literature suffered the most severely in 1930 by death. Among famous English authors who passed away were D. H. LAWRENCE, whose rare genius was in the end ruined by his sex-obsessions; A. CONAN DOYLE, creator of the immortal "Sherlock Holmes," and author of some excellent historical novels and wonder tailes; WILLIAM J. LOCKE, as whimsical in his stories as Barrie in his plays; and EDWARD CLODD, essayist and scholar, and authority on Herbert Spencer. The United States mourned the loss of GEORGE EDWARD WOODBURY, last American poet of the classic school; MARY E. WILKINS FREEMAN, master of the short story form, particularly of the New England *genre;* HENRY SYDNOR HARRISON, author of "Queed" and "V. V.'s Eyes;" KIRK MUNROE, most talented and popular of all story writers for boys; ARTHUR L. HARDY and FREDERICK TREVOR HILL, popular novelists of their day; ISABELLA M. ALDEN, phenomenally popular under the psuedonym of "Pansy;" and HORACE HOWARD FURNESS, JR., like his father, the fruitful editor of the famous "Variorum" edition of Shakespeare. SIGURD IBSEN, son of his father, and author in his own right, died in Norway; and WILLIAM BOLITHO, that flaming genius from South Africa, died long before his time in Paris. To these are to be added in honor the names of the distinguished American publishers, GEORGE HAVEN PUTNAM and CHARLES SCRIBNER. Literature easily suggests journalism, although the connection between the two is often tenuous. Here we miss HERBERT CROLY, from its foundation the great editor of the *New Republic.* Also EDWARD BOK, who crowned a sensational career as editor of the *Ladies' Home Journal* with an equally sensational career as philanthropist and publicist. His Bok Peace Prize will not soon be forgotten, and his Peace Foundation is still vigorously at work.

Next only to literature, religion was the chief sufferer from death this past year. Thus, three cardinals died—MERRY DEL VAL, one of the great statesmen of his day, VANUTELLI, and LUCON, famous for his devotion to his beloved Rheims cathedral. In England,

the Archbishop of Canterbury, Dr. Davidson, passed away. In America, four distinguished bishops of the Episcopal church reached suddenly their end—Charles P. Anderson, the presiding bishop, Charles Lewis Slattery, of Massachusetts, Herbert Shipman, of New York, and J. H. Darlington, of Pennsylvania. Among other Christian clergymen who died were Joseph Dunn Burrell, Presbyterian, David G. Wylie, Presbyterian, William E. Barton, Congregationalist, and the venerable George Alexander, Presbyterian. The Jews mourn two of their most distinguished rabbis, both of New York, Joseph Silverman, and Maurice H. Harris. In the world of politics, also, there were numerous losses. De Rivera, Spanish dictator, was exiled before he died. Lord Thomson, of England, perished in the awful aeronautical disaster in France. Viscount Gladstone's death revived memories of his immortal father. In this country, one judge of the Supreme Court, E. T. Sanford, accompanied his chief into the beyond. One Senator, Overman, of North Carolina, died; and two ex-Senators, Du Pont, of Delaware, and Vardaman, of Mississippi. Willliam Barnes, retired Republican "boss" of Albany, passed almost without notice. Representative Stephen G. Porter, one of the few members of the House known to international fame, was much lamented. To these must be added Judge William McAdoo, of New York, chief police magistrate of the city, W. G. Harding, member of the Federal Reserve Board, and Mrs. Rebecca Felton, destined long to be remembered as the first woman ever to be received as a member of the United States Senate.

The theatre records the passing of such actors as Fritz Williams, an honored veteran, Charles L. Gilpin, a negro famous for his depiction of "Emperor Jones," Rudolf Schildkraut, Clare Eames, and Adele Ritchie; such managers as Abraham L. Erlanger, Edward F. Albee, and Henry Jewett; and such "movie" stars as Lon Chaney, a great artist, Mabel Normand and Milton Sills. The theatre suggests music. Here the year 1930 records the death of the two Wagners—Cosima, the wife of the immortal Richard, and Siegfried, the son. Also two famous singers, Mme. Emmy Destinn and Mme. Louise Kirby-Lunn; a well-known orchestra leader, Nathan Franko; and the most distinguished of violin teachers, Dr. Leopold Auer. Artists who have passed include William Ordway Partridge, sculptor, T. de Thulstrup, illustrator, and Clare Briggs, cartoonist. Education lost three college presidents — William H. Faunce, of Brown, Arthur T. Hadley, of Yale, and William E. Huntington, of Boston University, all retired. Also, Professor Charles Moore and Kuno Francke, of Harvard, Addison F. Moore, of Chicago, and Henry R. Seager, of Columbia. Not a few famous figures of the Great War disappeared—Admiral von Tirpitz and General Bernhardi, of Germany; General Smith-Dorrien, of Britain; Generals Henry T. Allen and Tasker H. Bliss, of our own country; to whom may be added the notorious Spaniard, General Weyler, of Cuban fame. Among the miscellaneous dead may be included Charles P. Taft, art patron, V. Everett Macy, philanthoprist, Elmer A. Sperry, inventor, Dr. Harvey W. Wiley, pure food champion, Ludwig Stein, Jewish philosopher, Daniel Guggenheim, American business man, Otto Sverdrup, explorer, Glenn H. Curtiss, aviator, John G. Milburn, lawyer, James Eads How, millionaire "hobo," and the original "Deadwood Dick;" also Queen Victoria, of Sweden, Mrs. Nathan Straus, noble partner of her noble husband, and "Mother" Jones. None of these was great; most were true, good, useful. To all—*requiescat in pace!*

In a recent dispatch from London there occurred a statement full of significance for the present and of menace for the future. This statement, as printed in the New York *Time*, was to the effect that the present Labor Government will close this current year "with a deficit of about $200,000,000 and faces a bigger one next year. The Chancellor of the Exchequer expects to use German reparations for debt redemption, and to reduce the sinking fund by the same means." Here is a beautiful illustration of the ominous fact that it is the German people who are carrying single-handed the vast burden of debt left upon the nations of the world by the Great War. The German reparations account, sustained by taxes on the citizens of Germany, is a vast reservoir today from which are drawn the financial resources that keep the other nations alive. When England cannot redeem her debts or reduce her sinking fund, she turns to Germany. When France cannot balance her budget or find the wherewithal to increase her army, she puts the thumb-screws on Germany. If Italy is saved from bankruptcy, it is because Germany pays her bills. How long does any sane man imagine that this situation is going to last? How long does any just man think that this situation should last? Even if the Kaiser's government in 1914 was guilty of starting the War, the present generation of Germans are not guilty. As a matter of fact, of course, we know that the Kaiser was no more responsible than Poincaré or Czar Nicholas for what occurred in that fateful August. To impose upon this single nation the burden of a war for which all the nations together were responsible; is the most dastardly crime that came out of this vast struggle of arms, and of course the Germans are rising up in revolt against it. When one remembers that the total income of Germany this year is ten billion dollars less than it was last year, one can easily conceive how quickly the bottom is going to drop out

of everything in Germany if the present situation is much longer continued. If we want to forestall a worse disaster than that of 1914, German reparations have got to be cancelled. If we fail to cancel them, the Germans will repudiate them. The result, so far as reparations payments is concerned, is the same in both cases, but in the one case our world will be saved, and in the other case it will be destroyed.

Will Durant, in his new book, "The Case for India," a scorching indictment of English rule in the Far East which is reviewed in this issue, takes pains to make the following statement on one of his concluding pages:

> May I add, in this last word, that I should like to see applied to Haiti and the Philippines the same principle of Home Rule which I have defended in the case of India.

At first sight it seems amazing that Dr. Durant should go out of his way to mention Haiti and the Philippines in a book on India. Why should he not also mention Morocco, Transylvania, the Tyrol? Why lug into his text these two particular regions of the globe? The thing seems curious, almost unaccountable, until one has had experience in the matter of trying to present the cause of Indian independence to an American audience. Sooner or later the champion of India encounters the man who wants to know why we should talk about foreign rule in India. Why not lift our voice against foreign rule in our own American dependencies? It seems a strange twist of logic that anybody should think that Americans are precluded from serving the cause of liberty anywhere, just because somewhere the American Government is betraying liberty. But this mental quirk is ever present, and therefore Dr. Durant, skilled publicist that he is, foresaw and forestalled this kind of inane criticism by setting down in black and white that all he says on behalf of India applies as well to Haiti and the Philippines. As a matter of fact, of course, it is those Americans who are interested in Gandhi who are the very ones who have for years been pleading the cause of the independence of the Filipinos and denouncing the tyranny of American misrule in Haiti. These Americans get their warrant for espousing the cause of India in the fact that they have won their credentials in espousing the cause of all peoples unjustly held in subjugation by the United States. The man who believes in liberty anywhere necessarily believes in it everywhere. The very fact that he sustains liberty in India should be taken as proof that of course he sustains it elsewhere, more especially in those places where his own country is at fault. No man need ever apologize for serving the cause of human freedom or justify his right to do so under any circumstances. Those who sneer at him, or seek to charge him with inconsistency, are those who are themselves opposed to liberty, and hold up the hands of despots wherever they are doing their bloody work. It is high time that these people were silenced.

Liberalism

The word "liberal" as ordinarily used in reference to social procedure is plain enough. It at least designates something distinct from the conservative or ultra-conservative point of view on the one hand, and the radical or "red" on the other. And yet it is a word that is difficult to accurately define. The attempts at definition have been many. They are at best descriptions of an attitude of mind. The liberal is open-minded. He is tolerant. He seeks first knowledge. He respects the gains of the past and is not afraid of the future. He has a large faith in man and trusts the chief tools of democracy, the right and use of public discussion.

John Morley said, "Respect for the dignity and worth of the individual is the root of liberalism." The liberal cordially grants to others what he claims for himself,—the right to have and express his own opinion. He is not afraid of another man's thoughts. He is well aware that no effective barriers can be erected against the march of ideas.

Free discussion, progress, and democracy go hand in hand. Civilization depends on these. Without free discussion, social life becomes stagnant and retrogrades. Progress ceases and democracy fails without the stimulus of open and free exchange of ideas.

> Liberalism (says John Harvey Robinson), may be conceived as the mood of an explorer, who notes the facts as he goes along. He does not know before what he is going to find over the next mountain or across the next river or lake. He learns as he goes and adjusts his beliefs to his increasing information.

This is the exact reverse of the dogmatic attitude. It is as a learner that the liberal walks the way of life. He has no truth which is the whole truth. No revelation from on high has been given him. What truth he has he holds only by the right of discovery. Truth to him is the cumulative experience of mankind. But it is no treasure-trove to be hoarded—it is something to be used and which future experience will increase.

Liberalism is the way of sane and orderly progress. It is the discovery that no idea can be advanced by brute force. It trusts in the general capacity of mankind to learn by experience and to profit by mistakes.

Over against this attitude are opposing ones which under analysis are found to be very much the same. They are both difficult of definition. One of these holds that in all phases of life man has attained the truth. The truth is what is. The advocate of change, the introducer of a new idea, or the questioner of pres-

ent values is a demagogue. The elements of the *status quo* may be re-arranged, but nothing new can be introduced. I hesitate to call such a position that of the conservative. Yet that is what the holders of this position call themselves. The political system, the industrial order, and the religion they inherited is good enough for them, as it was for their fathers and will be for their children.

Such a position denies the right of discussion, affirms that progress is a delusion—at least from now on—and is essentially opposed to democracy. For if there be no discussion, no consideration of new ideas, no irregularity of thought, then parliaments and congresses might as well be swept in the scrap heap. This is what many of these advocates of the *status quo* are openly demanding.

On the other hand, there is the extreme foe of all that is. He doubts mankind. He has no faith in the ability of men to arrive at a consensus of opinion. He is not concerned with the progress of men and women, but with the triumph of an idea. His business is primarily to overthrow the old and bring in the new. He has the whole truth, the one way of life. As readily as his most bitter opponent, he would suppress freedom of speech. Open discussion is useless to him as it is to the believer in the revealed word of God. Whoever stands in his way is to be destroyed as the enemy of truth.

Between these two extreme stands the liberal of today. Perhaps it has always been so and may always continue to be so. In America the line-up of these opposing forces may not be clearly marked. But they are none the less here with us. In other parts of the world they are distinctly defined. For the moment liberalism seems to be on the decline. I mean positive, intelligent, purposive liberalism. There is much indifference. Many people are satisfied with what they have. They are indolent and thoughtless, but this does not mean that they are liberals. Because they are without principles and have no vital convictions, they are not to be counted, or if counted at all, to be numbered with the supporters of the *status quo*.

In storm and stress of this after-the-war period there is needed more than ever before the steadying influence of the true liberal. In nothing is this more clearly seen than in the attitude of the great mass of people toward prohibition. On the one hand, to many prohibition is a direct gift from God. It is here—it is good—it must not be changed in its present form even to a syllable, for it is the word of God. For these there is no possible basis of discussion of the present situation in which America finds itself. The violation of law, the corruption of public officials, the attitude of the youth of the land toward the situation, mean nothing to them.

On the other hand is the advocate of the return of the saloon. To him prohibition is all that is evil. The manifest good that prohibition has accomplished, the hideous menace of alcohol to the race, the violations of law in the saloon days, are as nothing. He will not discuss the present situation. He only denounces his opponents. They are all violators of the rights of man and as such are not worthy of consideration.

Between these two heated and angry opponents stands the liberal. He wants to know the truth. He is willing to admit that there may be arguments on both sides. He is desirous of open discussion of what ought to be done. Prohibition is to him a social experiment, a noble experiment, if you please, but after all, it must be dealt with as all other social experiments. This means the arriving at a conclusion as to what ought to be done now in the light of the present situation.

The challenge of life today calls for the liberal to take his stand openly before the opposing forces. It is not any easy task. Every question he raises will call down upon him the wrath of each extreme. But the way for mankind is not that of the fanatic. It is the way of calm, sober judgment. It calls for the highest restraint and the calm judicious temper. The liberal may be for the time being trampled under foot by the armies of the right and left. But the cause of liberalism which he represents calls him to stand and stand firmly under its banner.

ARTHUR L. WEATHERLY.

Jottings

"No other figure of antiquity means so much in so many ways to the modern world as ——"?—
Charles Edward Russell's answer, anticipated last week in our editorial columns, is CHARLEMAGNE!

So Lloyd-George, when he was a young man, planned for a time to come to America and establish his career here! My, what a narrow escape—for America!!

A contemporary declares that it is a true sign of greatness when a man is called by his first name. We fail to see the point when "Al" and "Cal" are our two most prominent first-namers in this country today.

"The Menace of Over-Production" is the title of a new book. Think of it—overproduction a "menace" in a world where millions are living on the very margin of starvation!

Professor James Jeans declares that the universe

is to be conceived of not as a machine but as a *thought*. But a thought requires a thinker! What does this do to our theology?

Inflated reputations. (2) Calvin Coolidge, who became great when, by accident, he was able to thrust small feet into large shoes. J. H. H.

"I Will Not Equivocate"

The day on which these lines are written, December 10, is the One Hundred and Twenty-fifth Birthday of William Lloyd Garrison. Three weeks from tomorrow, January 1, 1931, will be the Centennial of the first issue of *The Liberator,* which awakened the American people much against their will to the "irrepressible conflict" which only the abolition of chattel slavery could bring to an end.

It is not likely that there will be any widespread recognition of either of these anniversaries. Garrison and his great colleagues, Wendell Phillips, Samuel J. May, Theodore Parker, to mention only a few of the rare company of heroic souls who joined him in what seemed at the time a hopeless crusade for freedom for black Americans, are but lightly remembered now, and hardly known at all outside of the ranks of their kindred in our time. The politicians who played with the issue, and "muddled through" into the cataclysm of the Civil War, are far more prominent in our school text-books, and Abraham Lincoln, granting the utmost which can be said for the remarkable character of the man, is apportioned a credit and a praise out of all proportion to the realities of the period.

The explanation of this is not to be found altogether in the shortsightedness of the common man, or his fondness for the heroics of war as against the greater heroism of peace. These are facts, and not pleasant facts to contemplate when we measure the slow pace at which men move towards levels of rational and moral judgment. But they are not all the facts. There is a deliberate cultivation of political and military hero-worship on the part of the governmental machine and the war-machine. Even in the instance of Abraham Lincoln the fact that he was the first successful candidate of the political party which has been the chief bulwark of special privilege in the United States since the Civil War, displaced the Southern oligarchy and enthroned Pennsylvania and Wall Street; the further fact that he was Commander-in-Chief of the Federal forces when the South was overthrown; and finally, the fact that his martyr-death removed him at an hour when he escaped conflict with the fanaticisms and robberies which marked the Reconstruction period explain in great degree the success with which he has been exploited as a hero by utterly unheroic forces. These sinister forces have had nothing to gain by exploiting Garrison, Phillips, Parker, or other abolitionist leaders, who were actually much less amenable to such treatment than the more politic Lincoln. Had the South "held its horses," and consented to the concessions which Lincoln openly advocated, it is altogether probable that Lincoln would have gone out of office as unpopular as James Buchanan. He had pledged himself not to interfere with slavery, and furthermore had promised to enforce the Fugitive Slave law, and only the hot-headedness of the Southern left-wing saved him from a compromising career which it was impossible to have maintained with success. The beneficiaries of crisis, from the viewpoint of reputation, are seldom if ever the pioneers of outright measures, but rather men who play for position, and when the impossibilities of privilege force the issue at last are fortunate enough to be on the winning side. They may be men of high worth in themselves, as Abraham Lincoln undoubtedly was, but their greater reputation is very largely accidental, or, at least, the contribution of circumstances.

There was no compromise in the make-up of William Lloyd Garrison. The immortal phrases with which he began his publication of *The Liberator* still ring with decisiveness even from the cold pages of our biographical encyclopedias. "I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard."

He *was* heard. Marvellous beyond our appreciation now is the fact that this young man, only just passed his twenty-fifth birthday, speaking from an attic room in Brahman Boston, son of a derelict father, poverty for his portion, refused audience by the religionists with whom his brave and unusual mother belonged, forced to the hospitality of an infidel club for his first hearing, nevertheless startled a nation awake within a few brief months. Truth compels us to confess that the awaking was to anger and refusal, not to repentance and restitution. Thirty years after the first issue of *The Liberator* had thundered forth its challenge the abolition movement was so far from success that Abraham Lincoln, in his first Inaugural address, formally advocated the ratification of a Constitutional Amendment which James Buchanan had signed two days before. *This Amendment was nothing less than a Constitutional guarantee of undisturbed security for chattel slavery in the United States until the unanimous consent of all the States was given to its end.* A full year after Lincoln became president his own State of Illinois ratified this Amendment, in a popular Convention. Ohio also gave its approval. The war interfered with further ratification. But the first draft of the Emancipation Proclamation was itself an invitation to the seceding States to return to the fold of the Union, with consent of the Union that they might keep their slaves. It was not Garrison, Phillips, May, Parker, or any and all of the Abolitionists who prevailed; it was the shift of economic power from the Southern States to the Northern States, as a study of the facts will easily prove.

Nevertheless Garrison and his fellows were heard. They had plowed the ground and sowed the seed for that fruitage of psychological resistance, when the crisis came, without which the economic preponderance of the North might have carried on abortively by reason of its commercial entanglements. Business men are of all men the most miserable managers outside of the provincial areas of their own immediate pursuits. There is no evidence of this needed beyond their present mismanagement of world affairs, which is so in-

credibly stupid and so immeasurably menacing to the future of civilization as to baffle polite description.

All the more reason is there, then, for some such crusade now as Garrison inaugurated a century ago. It will probably fail on the side of both moral and rational appeal, as it failed then. It will almost certainly succeed in even larger measure as an auxiliary to the movement of material affairs, and an indispensable guide to a decisive end. Garrison's America was asleep, by reason of the seeming settlement of the slavery issue in the Missouri Compromise of 1820. The compromise failed, as it was bound to fail; as our compromises now will inevitably break down, are, in fact, breaking down before us. But the present world order is doomed, as certainly as slavery was doomed. A counter order has already arisen, and already the imperialism of the hour trembles before it. It may be that a world civil war is ahead of us, incomparably more mischievous than was the War Between the States. If so we shall have all the greater need of moral decisiveness on the side of the new order. But the war is not upon us yet. It is not too late to strive to avert it. Nothing could be more fitting by way of memorial to the Emancipation Proclamation which Garrison enunciated in his initial number of *The Liberator* than the initiation now of a movement for *immediate and unconditional disarmament, the United State leading the way without waiting for any other nation.*

I have said above that such a movement will probably fail on the side of rational and moral appeal. Many will think this admission fatal to the proposal. Not so. For the rational and moral appeal is not our sole dependence. It is not Gandhi's in India. "The stars in their courses fought against Sisera." They are fighting against the dominance of the British Empire in India. They are fighting against the whole imperial order everywhere. But men must fight with the stars, or the stars fight in vain for them. And man must recognize his partnership with the stars, that is with material forces, enough to employ them on his behalf. What has happened to the British markets in India through the influence of Gandhi's practical philosophy is quite as significant as any article in Gandhi's creed. Some things must happen here besides talk. But first of all we must get the spirit of Garrison's great proclamation. "I will not equivocate." There is the key word. "Equivocate,"—*"equus,"* equal —*"vox,"* voice. *To talk so that both sides can claim you with equal plausibility.* As our President talks peace to American Legionaires, and gets applause from pacifists and militarists at the same time. We must be done with this sort of thing. We must be done with waiting on politicians, high or low, Hoovers and MacDonalds as well as Hitlers and Mussolinis. The very heavens are vocal with the cry of the Christ, "Father, the hour has come." If there must be some crucifixion we must be ready for it. The time is desperately short. It is potent with opportunity. But there must be Garrisonian resolution if we would prevail.

ROBERT WHITAKER.

One Crime and Three Trials

The Story of the Cero-Gallo Case

The case of Gangi Cero, acquitted on October 2nd in a Boston court of the crime of first degree murder, furnishes as moving a human drama as can be seen at any theatre or moving picture show.

Imagine an Italian boy of twenty-one, who had spent most of his life at sea, arriving jobless in the North End of Boston and, through an unfortunate chance, entering the employ of one Gallo. Picture him acting as man of all work—cleaning the automobile, mopping up the floor, doing odd jobs. Picture the two setting forth together one June day on errands connected with Gallo's business of dealer in second-hand goods. Picture them leaving the car and walking down the street, Cero quite unconscious of what was to come—a man and a girl moving ahead of them —a shot fired by Gallo—the man falling—and Cero running in his fright down the street—entering a restaurant, and ordering a glass of moxie. Then the closing scene—Cero under arrest, denying all knowledge of the crime, but taken to the police station and held for trial in Charles Street Jail.

This is the end of the first act. As the drama unfolds, we see Cero sitting in his cell awaiting trial —messages coming to him from Gallo saying, "Don't talk"—that all will be well. We see Gallo's lawyer offering him his services. We see Gallo going to Louis Smith, one of the State's witnesses—trying to induce him to change his testimony in regard to having seen Cero running from the scene of the crime—Smith refusing, and Gallo then arrested for the offense of trying to suborn a witness, and sent to the same jail in which Cero is incarcerated.

The next scene shows Cero in court on trial for his life. He denies all knowledge of the murder, but, trying to shield his "boss," does not tell the full story of the crime. He is convicted and sentenced to die in the electric chair. A few weeks later, we see him encounter Gallo in the jail yard—we hear Cero say to him, "I going to die. What you do for me now?" We hear Gallo trying to propitiate him but finally admitting that there is nothing more that he can do. We then see Cero, enraged at this betrayal, attack Gallo with a knife and injure him severely.

In the third act, we see Cero in the death house at Charlestown Prison. With him are Assistant District Attorney Wm. J. MacDonnell and others. Cero has sent for Mr. MacDonnell, the prosecuting attorney at his trial, and proceeds to tell him the whole story of the murder. In Cero's own words,

> I said to him, "My father died of a broken heart and I shall soon be dead. Mr. MacDonnell, you can't do nothing for me. But you told the jury that I was a bad boy. And when I am dead, I want you to tell the jury that Gangi Cero not bad boy. That is all!" And Mr. MacDonnell he cried.

The hero of the next scene is Cosimo, Cero's devoted older brother. Cosimo has come to Boston, speaking no English, knowing nothing of law or court procedure, but desperately determined to save his

brother's life. After hearing Cero's story, he starts on a search for the woman who had been walking with the murdered man, Joseph Fantasia. He wanders through the North End, asking over and over again, "Who was the woman with Joseph Fantasia?" No one tells him anything—some laugh at him. At last a piece of paper is slipped surreptiously into his hand—on it is written an address. Cosimo jumps into a taxi and drives to the address given. There he finds Philomena Romano, sister-in-law to Fantasia, and his companion on the day of the shooting. She tells Cosimo that it was Gallo, not Cero, who fired the fatal shot—indicates that the motive was revenge, and consents to making an affidavit to this effect before the proper authorities.

Cero's last day has arrived. He sits looking through the bars of his cell into the room that holds the electric chair. There he can see the man cleaning the electric bulbs and dusting off the seats for the spectators of the execution. He tries to think of "outdoors" and his family in Brooklyn, but his "mind wouldn't stay." He seems to feel that he is dead already. Then he hears steps and "Father Murphy comes running and saying, 'Cero you not die tonight!'" Cosimo has triumphed—Cero has been reprieved!

The scene of the fourth act is the court room in February, 1929, where Gallo is on trial for the murder. Cero and Philomena Romano are the principal witnesses against him—Gallo takes the stand and tries to prove an alibi. Cero explains his reason for not telling the full story at his own trial—that he did not want to be a "stool pigeon." Gallo is found guilty of murder in the first degree. The unprecedented situation now results of two men being found guilty by two juries of committing identically the same crime—there being no charge of complicity—and of the court holding them both and granting to each a new trial.

The background of the last act of the drama is again the court room with both men on trial for their lives. There has still been no charge of conspiracy—the understanding is that the jury can find only one man guilty of the crime. Mr. George P. Beckford conducts the case for Cero—Gallo is defended by an attorney named Vincent Garro. Each lawyer, in arguing for his own client, directly or by implication, accuses the other—Assistant District Attorney Frederick Sheenan prosecutes both and, to the amazement of everyone in his closing argument, tries to prove that Cero fired the fatal shot at Gallo's instigation, introducing for the first time the charge of a joint enterprise. Mr. MacDonnell, now a Judge, testifies on behalf of Cero, giving in moving terms his recollection of their conversation in the death house—Cero gives his testimony and stands up well under cross-examination—Gallo does not take the stand. On Thursday, October 2nd, the case is given to the jury. After three hours they reach a verdict, and file into the court room.

"Gangi Cero and Samuel Gallo, stand up," calls out the clerk. "Gangi Cero, not guilty," says the foreman, "Samuel Gallo, guilty of murder in the first degree."

It is a dramatic moment. Gallo is led from the room, a lonely figure. Cero, after going through the form of being freed, happy and excited, embraces everybody. Judge MacDonnell, entering the court room just as the verdict is given, is overcome with joy—the faces of Cosimo and of Cero's lawyers are radiant with happiness.

The closing scene is at the home of Mrs. Glendower Evans in Brookline. Mrs. Evans has been Cero's good angel throughout and it is to her house that evening that he comes with his brother and two cousins from Brooklyn who have been in daily attendance at the trial. A number of friends and well-wishers have gathered for a celebration and Cero is the hero of the occasion. After three and a half years of imprisonment, the strain of two trials and of being within five hours of death, it seems a miracle to see him there, reveling in his freedom and the joy of being among friends. Wonderful to say, ever since he was granted a new trial, he has never doubted his final vindication but has awaited impatiently through the intervening eighteen months for his "day in court." Indeed so complete was his assurance, that he was for bringing his hat into the court room when he entered to hear the verdict so that he could leave at once and would not have to go back for it! The talk goes on till ten o'clock—then the party breaks up, and Cero, accompanied by Cosimo and his cousins, starts by automobile to Brooklyn to begin a new life.

In addition to its human interest and its unusual legal aspects which have attracted the attention of prominent representatives of the Massachusetts Bar, what is the special significance of this case? Surely it is that the power of life and death should not be granted to human beings who, however conscientious and intelligent, are not infallible. Cero was found guilty by a jury on the facts at that time available—if the sentence had been carried out, Massachusetts would have been guilty of executing an innocent man. Could there be a stronger argument for the abolition of the death penalty than is furnished by this case?

GERTRUDE L. WINSLOW.

The Half-Remembered

[To the honor of William Lloyd Garrison]

So is the mood of men, to celebrate
The man of office, hero of the State,
The captain of the host that wins success,
Again the glamour of the sword to bless.
So do we worship Lincoln as a god
Forgetful of their primacy who trod
The pathless wilderness, and blazed the way
"Statesmen" were forced to walk another day.

The world will honor not his hundred years
Who dared, against indifference and sneers,
Against the murder-minded mob to stand
And voice the word that shook a coward land.
So do we putter yet with compromise,
So yet prefer the trickeries of lies,
Garrison, Phillips, May, and Parker still
Must wait on men of dilatory will.

Little it matters to the mighty dead;
But for the living, still to slaughter led,
Still with the half-gods so infatuate,
Trusting the trucklers of the Church and State,
How much it matters let an age like this,
On-rushing madly to a worse abyss
Than claimed our fathers, let our day declare
A price prospective earth will hardly bear.

ROBERT WHITAKER.

Trumpets on New Horizons

December

Bare trees are so profound
They shadow a cross on frozen ground.

ANNIE PENCE DAVIS.

Christmas Window

Face of a child
That peers:
Eyes in a mist
Of tears;

Hands that would clutch
And hold;
Wares are all priced
And sold.

FRANK FISHER SLOCOMB.

Vision

As the astronomer, worn with his quest,
Proclaimed, at last, a sun we could not see,
Without his glass of magic clarity,—
So too his brother poet. He possessed
Magic to pierce beyond man's utmost west;
And tracked a sun—so fettered yet so free
Upon its spiral course—that none but he
Could find that sphere revolving in man's breast.

We may not scale the poet's tower of song,
Nor claim his lens of concentrating sight,
Nor search that universe where comets throng,
Ablaze with jarring conflict, in man's night.
Sounding the soul's dark chaos, deep and far,
It is the poet who proclaims the star.

CHARLOTTE BLAKE LORING.

Thoughts of Tolstoy

[*Selections from Tolstoy's "Readings for Every Day" here published for the first time in English*]

XXII

1

If you do not know whether to act or not to act, then know in advance that it is always better to refrain than to act. If it had been beyond your power to refrain, and if you had known for certain that the deed was good, you would not have asked yourself: to act or not to act? If, however, you do ask, it is certainly better not to act than to act.

2

There is not so much harm in not doing that which we ought, as there is in not refraining from doing that which we ought not.

3

The Chinese sage, Lao-Tse, held up as the highest virtue—inaction. At first this seems strange, but one need only look deeply into all that evil which arises from our doing what is unnecessary and harmful, to believe it.

4

If only one-thousandth part of those efforts which people make to grow rich, to amuse themselves, to create hostility between man and man, between nation and nation, were applied to refraining from that which is contrary to our reason and our conscience, how soon all the evil from which we now suffer would vanish away.

5

The majority of those people whom we call wicked became so because they took their ill humor for a legitimate state of mind, and gave in to it, and did not make an effort to refrain from it.

6

If someone has grieved or offended you, beware of taking any step whatsoever while you are excited; but if it is necessary to act, first quiet your emotions.

7

All people of our time know that the whole order of life is contrary to their conscience, but the threats, punishments, bribery, hypnotism and violence of governments have so subdued them that, while repudiating the works of government in conscience, they submit to them in deed,—and the scales remain motionless. To tip the scales work is needed, effort is needed; for only by these is the kindom of God to be won. But the efforts which must be made by the people of our time consist not in anything complicated and difficult; but, on the contrary, in the simplest, and it would seem, the easiest thing; not in something positive, but negative; the non-performance of acts contrary to one's conscience.

8

Effort is needed for every kind of restraint, but of all such efforts, the most difficult is the effort to restrain the tongue. It is however the most necessary.

9

The whole life of man and his felicity consists in uniting his soul with that which is of like substance, with the souls of other men and with the perfection of God. One of the chief instruments of this union is the word. And, therefore, man should fear to use a word for trifles, and still more for ends opposed to unity, and should hold in respect his own word and the word of others,—the printed, written, spoken word.

10

A word is a great matter: great because by a word it is possible to unite men, and by a word to divide them; by a word it is possible to serve love, and by a word to serve enmity and hate. Beware of that word which divides men.

11

Criticism behind a person's back is especially bad because that very criticism of a man's faults, which, if said to his face, might have been useful to him, is withheld from the one who might need it, and imparted to the one whom it harms by arousing ill feeling toward the person criticized.

12

By the very fact that a good intention is expressed, the desire to fulfil it is already weakened. But how can we refrain from expressing the nobly self-satisfied impulses of youth? Only much later, when remembering them, do we regret them as a flower which we could not restrain ourselves from plucking in the bud, and afterwards saw lying on the ground withered and trodden under foot.

XXIII

1

Our life is good or bad according to the nature of our thoughts. And thoughts can be ruled. Therefore, in order to live well, to live for the soul, man

must labor over his thoughts, and not give in to evil thoughts.

2

Thoughts often come of their own accord. But we can give free rein to some thoughts and hold back others.

3

We often think that our life is real only when we come in contact with people. This is untrue. Our life is most real when we are by ourselves, alone, absorbed in our own thoughts.

4

We regret a lost purse of money, but the good thought which came to us, or which we heard or read —a thought which, had we remembered it and applied it to life, might have done much good—we lose by forgetting it; and we do not regret that which is of more value than millions.

5

The struggle of man with that which divides people always begins in thoughts. And the greater the effort of thought the more successful the struggle.

6

Changes in our life always come from changes in our thoughts. And therefore the effort which changes our thoughts is much more important than those efforts which we make in order to change our bodily life.

7

One often hears young people say: I do not wish to live on borrowed thoughts—I will think it out myself. That is quite right, a thought which is one's own and correct, is more valuable than any borrowed thoughts. But why should one think out that which has already been thought out? Take what is ready-made and go further. The strength of mankind lies in the possibility of using borrowed thoughts and going further.

8

Effort of thought is not necessary to realize that one must love God and men: thought does not show this forth; and, moreover, we know it ourselves. Thought shows forth only that which one must not love and which hinders love. Now just this effort of thought is most valuable of all.

9

From ancient times it has been recognized that prayer is necessary for man.

To the people of former times prayer meant (and still means for a majority of people) to call upon God or the gods, to propitiate them, under certain conditions, in certain places, by the use of certain actions and words.

Christian doctrine does not know such prayers, but teaches that prayer is indispensable, not as means of avoiding worldly calamities and acquiring worldly blessings, but as a means of strengthening man in good thoughts.

XXIV

1

False teaching divides men. Only truth unites all, because it alone is one for all.

2

If a man in order to justify his position quails at the truth and stifles it in himself, he does not improve his position, but makes it worse.

3

The surest token of truth is simplicity and clearness. A lie is always complicated, involved and wordy.

4

When you live with people, it is difficult to free yourself from the falsehood to which you have been accustomed from childhood, and in which the people round you live. This can only be done when you are alone, face to face with yourself. At these times, when you are alone, it is above all needful to verify by reason those teachings and thoughts of which you are not quite convinced.

5

One of the most powerful means of knowing the truth which frees from superstitions, consists in finding out and mastering all that mankind has done in the past toward the knowledge and expression of the eternal truth which is common to all men.

6

The superstition of the false law of God, the superstitions of government and of science—all superstitions are merely a perversion of thought; and therefore, it is only possible to get rid of them by applying to them the demands of truth as revealed by reason.

7

Both children and grown people believe that what is profitable and pleasant for them is the truth. But the longer people live, the clearer their reason becomes, the more they free themselvs from teachings which hide the truth. And therefore it is most needful for every man to verify those propositions which he has taken on faith, both by the efforts of his own reason and in the light of all that which wise men who lived before him have done to liberate themselves from false teachings.

8

Drunkenness, smoking, every intentional drugging of oneself—these are dread of the truth. The more sensitive a man's conscience, or the worse his life, the more necessary it is for him to dull it with narcotics.

For this reason men of the most tender conscience and those who are most depraved are, more than all others, given to drugging themselves.

XXV

1

We try to hide our sins in order that people should not criticise us. This is a great mistake. People's criticism is only beneficial because it humbles us; while self-justification in one's own eye or the eyes of others withdraws us from humility and harms our soul.

2

All temptations arise from pride; salvation from all temptations lies in humility.

3

Lao-Tse speaks thus of humility: A man seeking the praise of men becomes more and more exalted, and as he becomes more exalted before men, he grows weaker and weaker before himself, and at least reaches the point at which he can do nothing himself. If, however a man seek the approval, not of people, but of God, then he humbles himself more and more before men, but, at the same time, he become more and more powerful until at last he reaches the point where there is nothing that he cannot do.

4

When a man is wise he does not know that he is wise; it seems to him so natural that he understands that he can give no importance to it. And there is, moreover, so much that is still incomprehensible to

him. Just so if a man is truly good. He does not feel his goodness, because he knows how much greater his goodness might be. And, therefore, every wise and good man is always humble.

5

Live so that you should have no reason to hide your deeds and no desire to display them before men.

6

In order that people should live well, there must be peace between them; but where each wishes to be higher than the rest, there cannot be peace. Only humility abolishes all that hinders the peaceful life of men.

(To be continued)

The Study Table

"The Case for India"*

With no malice toward Great Britain, but with undisguised sympathy for India, Will Durant has summarized the case for Indian freedom with such marshalling of facts and authorities, such penetrating understanding of human liberty, such genuine insight into the hopes of a foreign people, and such appreciation of another culture as have rarely marked a political document. Works like this make us believe that perhaps after all Plato was right—that philosophers could rule well. Here is humanitarianism strengthened by philosophical poise, yet afire with prophetic feeling and vision.

The author has visited India, but what is more to the point, he has studied a hundred volumes on the subject. While every page is crowded with facts the book is read with ease and sustained interest. What a pity it is not published in India. It would do for India what Thomas Paine's pamphlets did for America.

Mr. Durant reminds the reader that India is a sub-continent, half as large as the United States, as big as all Europe, excepting Russia; that it contains 320,000,000 people, one-fifth of the population of the globe; that it is the second oldest civilization in the world today; that it has contributed largely to the spiritual wealth of the world from its rich store of religious idealism, sacred literature and works of art. Then he portrays the rape of a continent by bands of economic buccaneers; the long imperialistic rule made easier by encouraging old divisions among the people and by making new ones; the exaction of tribute, direct and indirect; the oppression and unreasonable taxation; the unfair import and export arrangements; the unjust administration of law; the opposition by the British government in India to reforms, to educational programs, and to unifying movements; and most dramatic of all the deliberate firing upon unarmed crowds, the torture of victims, and the psychological depression of a race.

Gandhi is fairly and generously, but deservedly well treated.

There is a brief statement of the case for England, and a magnificent reply as it might be made by a Hindu. The present situation is sketched, and Ramsay MacDonald called to rise to "such a chance for nobility as does not come twice to many men." MacDonald must go down in defeat soon anyway; for what better cause than for dealing honorably with India?

Officially America can do nothing, says the author, but as individuals we are free to live up to our liberty loving tradition. Writers who are not mere dilettantes and money makers have a chance to put India's case before the world. Clergymen who still have touch with Christ will speak unequivocally.

Let them ferret out the facts and pour them forth among their people until not an American will be left to stand by in ignorant comfort while one-fifth of mankind is on Golgotha.

Now, let someone state the case for the Philippines.

CURTIS W. REESE.

*"The Case for India," by Will Durant. Published by Simon and Schuster, New York. $2.00.

A Report From India

The author of this book* is one of the most talented Indians living in America. He has made a distinguished place among us as an author of important books. "My Brother's Face" is in its way a classic, and Mr. Mukerji's stories for children are destined to become an immortal part of juvenile literature. Long a resident of this country, Mr. Mukerji has always kept contact with India, and when, as he tells us in the first chapter of this volume, "the Indian National Congress . . . declared independence at the end of 1929 . . . it became imperative . . . to make a pilgrimage to my native land."

"Disillusioned India" is a report of what its author found in India at the thrilling time when Gandhi and his followers were marching to Dandi and the first storm of revolution was breaking over the country. The book consists of a series of twenty-one letters written to his wife and friends in America during the period of his absence. These letters were necessarily written hurriedly and have apparently undergone little revision. They constitute therefore a series of sketches rather than a complete study of the present situation in India. Like Mr. Mukerji's reply to Katherine Mayo's "Mother India," this volume was hastened in the printing in order to meet the exigencies of a crisis. This is something of a pity, as Mr. Mukerji is gifted with literary genius and therefore is the one man to give us an account of the Indian revolution which would take on the dignity and power of great literature. Nevertheless, "Disillusioned India" has value, especially for the moment, and there is much in it of real beauty and profundity. It will tell little to the reader unfamilar with India today, but to the instructed reader it will suffuse his knowledge with a glow of inspiration which few books on the subject are able to convey.

The title of the book presents an accurate picture of its contents. The author returned to his native land after a period of absence and found it transformed. Everywhere he saw leaders and people completely disillusioned on the question of Britain and imperial rule. He was told by all he met that the alien rulers of the country had been found out; that

*"Disillusioned India," by Dhan Gopal Mukerji. Published by E. P. Dutton & Co. $2.00.

they could not longer be trusted; that they must be cast out of the land. Still more impressive was the change in the attitude and spirit of the people from the landed and exclusive Brahmins at the top down to the lowest of the peasants and city slum-dwellers at the bottom. Cowardice and submission had disappeared, courage and determination and heroic idealism had come. The influence of Gandhi was, of course, supreme within the hearts of men, and the influence of Jawaharlal Nehru was only second to that of the Mahatma. The chapters in this book present a series of vivid pictures of nationalistic India. They are like a searchlight thrown now here and now there, upon this individual and upon that group, revealing in vivid outline the situation now confronting astonished Britain. There can be no doubt, after reading these illuminating pages, that India presents a wholly new problem today, and that nothing written about it more than a few years or even a few months ago, can any longer be trusted.

Mr. Mukerji's conviction is that dominion status offers the real solution of the present problem, and that it ought to be granted as a practical matter. Failing this, he sees no outcome but independence won after a long period of battle and confusion. "Revolution supported by idealists who are ready to sacrifice all for their good" is now far advanced, and unless Britain can grant at once the minimum demand of dominion status the Empire will be forced tomorrow to surrender the maximum demand of liberty. A holy man, who talked with Mr. Mukerji from his seat of nails, one of the innumerable ascetics of India who torture themselves in quest of virtue, spoke the final word with reference to the English in India, when he said, "If they go, they will remain. And if they remain, they will go."

JOHN HAYNES HOLMES.

Religion and Science Again

The popular belief is that the major religions of mankind—those of world-wide influence—were founded by individuals of great spiritual and moral insight and fervor, based on some more or less unique personal experience, or divine revelation. But Mr. Langdon-Davies on the other hand, finds in his latest book* that man's religious conceptions are invariably the expression or embodiment of his outlook on life as a whole—which, in turn, depends on his knowledge of the universe. The history of science, he tells us, is largely a history of man's search for God—for a conception of Deity consistent with the science of any given epoch. Hence this botanist-philosopher offers in "Man and His Universe" not a brief history of science as such, but a history of the human imagination as science has affected it and allowed it to grow. Each new era in the development of science inevitably introduces a new world-view, and hence new and more advanced conception of Deity and of the meaning of life.

The quest for knowledge for its own sake, or for the purpose of directing the forces of nature toward the needs of man, is a strictly modern development, deriving from Galileo's overthrow of medieval, or Aristotelian, scholasticism, establishing the method of experiment instead of the method of tradition. Until this great empiricist dropped the unequal weights from the Leaning Tower of Pisa, a satisfactory concept of the universe—a scientific theory—relied for its satisfactoriness on whether or not it was contrary to the teachings of Aristotle and of the Holy Scripture. Ptolemy's universe was accepted as scientific, true, because it accounted for what could be seen by human eyes, "and it agreed in shape and motion with what men conceived to be the necessary attributes of God's handiwork, that is, it was theologically satisfactory." Kepler's elliptical planetary orbits destroyed the "perfect circles" of Divinity; Galileo's telescope revealed spots on the immaculate sun and showed that the moon was pock-marked with mountains, craters, and valleys, like the earth; and "the Aristotelians, who taught that the heavenly bodies were crystalline and perfect, gnashed their teeth."

Six years previously (1604), a new star had blazed forth in the Milky Way, despite Aristotle's assurance that the starry spheres were "changeless and immortal, as befitted the realm of God and the angels." Clearly, Aristotle was in error, as he had been in his insistence that the earth was in the center of the universe, with the mighty sun revolving daily around it! Copernicus' solar system was at first tolerated as an hypothesis, not because it accounted better than Ptolemy's highly complicated system for the observed facts, but because "it fitted better with the idea of God as the perfect, aesthetic artificer of the universe."

So far Mr. Langdon-Davies is undoubtedly on solid ground. Simplicity argued not only for aesthetic value but for higher skill and efficiency as well. But is it true that the chief aim of the scientists—of Democritus, Archimedes, Hipparchus, Ptolemy, Roger Bacon, Copernicus, Descartes, Galileo, Newton, D'Alembert, Lagrange, Lamarck, Laplace—was "a search for God"? The author himself admits that Laplace had no such idea in mind—felt, indeed as he told Napoleon, that he had no need for the God-hypothesis. Earlier scientists were under the rule of Holy Church, and the Christian God of the Bible had to be recognized humbly. But it is not apparent that the desire to "know God" was the mainspring of their zest for greater knowledge of the ways of nature.

In his admirable Introduction, Langdon-Davies recognizes what some readers, at least, believe to be the real urge to all scientific and artistic endeavor. He says:

> The truth is that the urge which makes a man give himself to science is precisely the same as that which produces the poet or the composer—a passion for beauty and a desire to enjoy æsthetic pleasure.

Even the mystical Kepler accepted this view, and our author states that the chief incentive of all the earlier astronomers was "to show that the stars obeyed aesthetic laws, that their motions were beautiful, . . . since the urge to discover a scientific fact is precisely the same as the urge to write a poem." This is hardly equivalent to an urge to find and comprehend God. The scientist is, like anyone else, in search of happiness. Langdon-Davies himself assures us:

> If we can learn to understand the value of science pursued for itself alone, we can be perfectly content. Few people have been so happy as the scientists.

"Man is a believing animal," and the truly enlightened man

> sees in the scientific picture of the universe which happens to be painted in his age the most perfect foundation for his beliefs; and to what is known, he adds an overbelief, something which

*Man and His Universe, by John Langdon-Davies. New York. Harper & Brother. $5.00.

cannot be proved, but which, on the other hand, cannot be disproved by the body of natural knowledge on which it is built. This overbelief is a man's religion; any overbelief that can be disproved by what science can show to be true is his superstition.

This sympathetic attitude pervades and forms the keynote of the whole volume, and its seven highly interesting chapters in the history of science form a cogent support for the author's view that man has always attempted to found his religion, his over-belief, on a real knowledge of the universe. At an early stage of scientific advancement, man "invented" a loving father and another life with all the unsatisfactory features of this one left out:

Science set out to find proofs of the existence of this loving father and of the perpetual holiday after death; and it must be confessed that it has failed completely in its quest.

Mr. Langdon-Davies' book is no ordinary rehash of various histories of science, but presents an original study of old material (and of much that is new) from an angle not heretofore emphasized. In so doing, the author has made a valuable addition to contemporary philosophical literature.

The rather large volume is enriched by fourteen full-page illustrations; but, unfortunately, it contains no index.

MAYNARD SHIPLEY.

Correspondence

America and Indian Independence

Editor of UNITY:

Lord Meston, during his anti-Indian propaganda tour in the United States, spread the idea that the difference between the Hindus and Moslems of India is so great that if the British authorities decided to confer dominion status on the people of India, the Moslems would oppose it. Sir John Simon, in his speeches and radio talks to the American public, did his best to spread the impression that the existence of communal and social differences in India would make the immediate granting of dominion status an impossibility. But the fact is that communal differences which exist in India are in no way a serious obstacle to the attainment of freedom for India. Sir Mirza M. Ismail, the Prime Minister of Mysore, the most progressive of the Indian States, who is one of the principal delegates to the Round Table Conference on the Indian Constitution, has made the above point clear in his recent statement that communal differences were not a serious obstacle to independence.

It is interesting that orthodox Hindu Princes have entrusted a Moslem Indian statesman to represent their interests in the London Round Table Conference. In this connection it can not be too strongly pointed out that all far-sighted Moslem Indian patriots are working with the All India National Congress to promote the cause of Indian independence. The following news-item from Delhi has considerable significance, as it thoroughly disproves the assertions of Lord Meston, Sir John Simon and others:

"The Mufti Kifayatullah, president of the Jamiet-ul-Ulema (the Congress of the Moslem Clergy), who is a member of the Congress Working Committee, and Maulana Ahmed Saeed, secretary of the Jamiet-ul-Ulema, and the fourth 'dictator' of the Delhi 'War Council,' were sentenced to six months' simple imprisonment today for their connection with the civil disobedience movement. Both prisoners will receive preferential treatment."—The *Times* (London).

It is true that some Moslems like Moulanas Mohamend Ali and Saukat Ali are working with the British Government, but the most responsible heads of the Islamic world of India are now in prison because they are advocates of Indian freedom and have chosen to serve the All India National Congress and Mahatma Gandhi. It should be noted that Indian nationalists for good reasons claim that "Hindu-Moslem hostility" is fostered by the British authorities, to carry out their deliberate policy of "divide and rule."

The Indian nationalist movement is not a Hindu movement; it is supported by all the communities of India. To be sure the Hindus, who form more than 220 millions of India's 320 millions, are taking the most active part in seeking the freedom of their Motherland. But if one examines the list of thousands of political prisoners of India, they will find that prominent Indian Christians, Sikhs, Parsees, Moslems and members of other communities are now rotting in Indian jails, because of their active participation in the Indian nationalist movement, directed by the All India National Congress. To be sure there was a time when only the enlightened minority of the Indian people were in favor of Indian independence; but today the majority of the Indian people are for absolute independence and for the establishment of a Federated Republic of the United States of India.

The Indian nationalist leaders today are following the footsteps of Washington, Jefferson, Franklin, Adams and others—the founders of the United States of America. The Indian independence movement is essentially a struggle for human liberty, and therefore the Indian people may justly expect American support. The least the people of India expect from the people of the United States is that the latter, for the sake of justice and a better understanding between the East and West, should not support the tyranny of British Imperialism in India. This Imperialism is a serious obstacle in the way of Indo-American cultural, economic and political co-operation, while the establishment of a Federated Republic of the United States of India, outside of the British Empire, will pave the way for a co-operation which will be of great benefit to the peoples of both countries.

TARAKNATH DAS.

Gangster Funerals

Editor of UNITY:

In your "Jottings" in the issue of UNITY for December 1, you refer to "elaborate funerals of Chicago and New York 'racketeers' in Roman Catholic churches."

I, too, have criticized the Roman Catholic church in connection with these funerals, but have ceased doing so since I have read Al Capone's biography. In this book it is stated that the Roman Catholic church, to its great credit, refuses (in Chicago) to hold a church service for the murdered gangsters, nor will it permit their burial on consecrated ground. I recall that one funeral was mentioned in the book referred to where no representative of the church was present at the service, but a layman said the necessary words at the grave. One Chicago parish priest posted a letter to his Italian people on the door of his church calling upon them to pray for the cessation of gangster strife. Hundreds had moved away from this parish and out of Chicago on account of fear of gangsters.

I believe that we should give the Roman Catholic authorities in Chicago credit if they place a ban on the gangster funerals, as this book claims. On the other hand, we may blame this church for winking at the wholesale violation of the Prohibition law among those thousands of Chicago Italians who cook alcohol for the Capone or other gangs. Moreover, when these prosperous gangsters pay their church handsomely for keeping a candle burning before the altar for some deceased relative, is this church not to be blamed for accepting that money when it knows that it is tainted with law violation?

The Roman Catholic church certainly has a great moral responsibility toward these gangsters and their allies in Catholic parishes. It is not enough for this church to ban gangster funerals. The vigorous condemnation of the illicit liquor traffic by the Catholic church would do much toward making gangster funerals unnecessary. The refusal of this church to accept the money of these law-breakers for any reason whatsoever would also be a wholesome policy.

Is the Roman church too tied up with the liquor traffic to furnish this moral leadership?

So it seems to me. And though the Roman church does a respectable thing in banning gangster funerals, in Chi-

The Field

"The world is my country, to do good is my Religion."

Manifesto Against Conscription and Military Training of Youth

The Governments of the world now officially acknowledge the supreme claims of Peace. In the Paris Pact they have repudiated war as an instrument of national policy. Nevertheless preparation for war continues. Especially pronounced is the contrast between the Peace declarations of Governments and the maintenance and extension of military training.

Military training takes two forms. In many countries it is imposed by law. In other countries, whilst nominally voluntary, it is imposed on a wide scale by moral or economic pressure. Furthermore, all Governments claim the ultimate right to demand war service from their citizens, men and women.

We urge that the time has come when every sincere lover of peace should demand the abolition of military training of youth and should deny the right of Governments to impose conscription. Conscription subjects the individual entirely to the military powers. It is a form of servitude, the habitual acceptance of which only illustrates its deadening effect.

Military training is training of mind and body in the technique of killing. It is education for war. It is the perpetuation of the war mentality. It prevents the development of the will to Peace. The older generation commits a grave crime against the younger generation when in schools, universities, official and private organizations, it educates youth, often under the pretext of physical training in the science of war.

The Peace Treaties imposed on the defeated countries the suppression of conscription and the military training of youth. It is time for the peoples of the world to take the initiative in freeing themselves from both.

If Governments fail to recognize the strength of the revolt against war, they must expect the resistance of those for whom loyalty to mankind and conscience is supreme.

Let the peoples of all countries demand:

An end to militarization and conscription!

Education for humanity and peace!

Signed by:

Jane Addams (U. S. A.)
Dr. h. c. H. P. Berlage (Holland).
The Rt. Rev., the Bishop of Birmingham.
Paul Birukoff (Switzerland, formerly Russia).
Valentin Bulgakoff (Russia).
Prof. Dr. John Dewey (U. S. A.)
Prof. Dr. Albert Einstein (Germany).
Prof. Dr. August Forel (Switzerland).
Prof. Dr. Sigmund Freud (Austria).
Arvid Jarnefelt (Finland).
T. Z. Koo (China).
Prof. Dr. J. B. Kozak (Czechoslovakia).
Selma Lagerlof (Sweden).
Dr. J. L. Magnes (Palestine).
Dr. h. c. Thomas Mann (Germany).
Victor Margueritte (France).
H. W. Nevinson (Great Britain).
Rector Ole Olden (Norway).
Prof. Dr. L. Quidde (Germany).
Prof. Dr. Emanuel Radl (Czechoslovakia).
Prof. Dr. Leonhard Ragaz (Switzerland).
Ameen Rihani (Arabian speaking countries).
Henriette Roland Holst (Holland).
Romain Rolland (France).
Hon. Bertrand Russell, F. R. S. (Great Britain).
Upton Sinclair (U. S. A.)
Generalmajor a. D., Dr. h. c. F. von Schonaich (Germany).
Rabindranath Tagore (India).
Elin Wagner (Sweden).
H. G. Wells (Great Britain).
Stefan Zweig (Austria).

The Committee responsible for the above Manifesto is the Joint Peace Council in which are associated: The Friends' International Service Council, the International Antimilitarist Bureau, the International Co-operative Women's Guild, the International Fellowship of Reconciliation, the International Union of Antimilitarist Ministers and Clergymen, the Peace Committee of the Society of Friends, the War Resisters' International, the Women's International League for Peace and Freedom.

The Secretary of the Joint Peace Council, Vienna VII. Döb lergasse 2/26, Austria, will be glad to receive further signatures.

A Risk Worth Taking

From The War Resister

The Amendment to the United States' Constitution outlawing war, has been again and again pressed before the Senate by one of our American Sections, the Women's Peace Union. This year, we are glad to note that they have had the support, not only of our other sections, but of many organizations in the States.

A special Committee of the American Senate heard representatives of these organizations in support of the Amendment. In introducing the deputation to the Committee, Senator Frazier said that the millions of dollars spent on national defense by the United States were worse than wasted. Elinor Byrns, of our International Council and of the Women's Peace Union, urged that America should boldly disarm and put her faith in the response of the peoples of other countries, rather than in their Governments. Dorothy Detzer, who repre-

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cago at least, that respectable policy must not blind us to the fact that this attitude toward dead gangsters does not square with this church's lenient attitude toward living gangsters and their cohorts in Catholic parishes, as well as toward other violators of the Prohibition laws in Catholic parishes. Here and there a priest will be found who is an exception to what I have just written, but I believe that the statement is generally true.

With sincere appreciation of the excellent material in every number of UNITY and with best wishes for your health and continued leadership in the many fine causes that UNITY stands for, I am

WILLIAM HERMAN GYSAN.

Kalamazoo, Michigan.

In Defense of Mary Baker Eddy

Editor of UNITY:

May I have a bit of UNITY's valued space to say a word about Jesse H. Holmes' article, "Reason and Religion," in the November 24 issue?

In 1916 I married a Unitarian minister. In 1918 the war made us into Quakers and we have been actively associated with them ever since. Hence "the Spirit moves me" to say a word for the "faithful" in Christian Science and for their great leader, Mary Baker Eddy.

Perfect? No! What sect is or leader was? But a movement which has brought solace and hope to so many humble, suffering souls, making them truly "enthusiasts for good,"—God, deserves a kind word from a Quaker.

I, too, have been critical of Christian Science, but the mistakes and tragedies in healing are far outweighed by the mistakes of medical science—so-called. In Dr. Holmes' words, "We have the choice of fair weather if we conform to this world; we will have storms if we begin to be citizens of the world that ought to be." Mary Baker Eddy suffered the "storms" and has given us a tremendous light on the teachings of Jesus. In fact it is so bright we blink and would rather shade our eyes and not look, or shut our eyes and not see.

Toward "a friendly, brotherly world based on goodwill," I commend the reading of the life of Mary Baker Eddy by Lyman P. Powell, not a Christian Scientist, and the chapter on prayer in "Science and Health."

ROSE HEEB.

Los Gatos, California.

Appreciation

Editor of UNITY:

I wish you to send a year's subscription of UNITY to Mr. ————, Vancouver, Washington, this to be in the form of a Christmas gift. Enclosed find my check for the same.

I am interested in knowing if "Thoughts of Tolstoy" can be had in book form, and if so, the price.

I want you to know that I appreciate the thoughts that UNITY brings to me each week. I can do my work better because of it. It is a wonderful stimulus—it helps to give one the moral courage he needs in "times like these."

Thank you for the above favors!

MARTHA BICKELAND.

Tuba City, Ariz.

sented the Women's International League, instanced the Naval Conference as showing how slow are the processes of disarmament by agreement. She said, "Our delegates went over to Europe for reduction, and they came back with a half billion dollar building programme." Katherine D. Blake also represented the Women's International League, Nevin Sayre spoke on behalf of the Fellowship of Reconciliation, and Jessie Wallace Hughan for the War Resisters' League. The speeches evidently made a deep impression, although Senator Gillett's report to the Senate was unfavorable. The attitude of the Committee is probably indicated by a question put by Senator Dill who asked whether the Amendment to the Constitution outlawing preparation for war against any Government which had made similar preparation would be satisfactory. To this, Dorothy Detzer replied, "Some country must be big enough to take the risk of disarmament on faith."

We would specially draw attention to the excellent memorandum drawn up by Elinor Byrns in favor of the Amendment (obtainable from the W. R. I., or from the Women's Peace Union, 2 and 4, Stone Street, New York City, U. S. A.), outlining the legal and political implications consequent upon acceptance of the Amendment, and we hope that the study of this memorandum will lead to similar campaigns in other countries.

The American Women's International League has written to every candidate for the Senate and for the House of Representatives asking whether they favor the extension of the Optional Clause; the Abandonment of the Naval Programme; the Frazier Amendment to the Constitution making War, or preparation for War, illegal; and the ending of State grants for military training in schools and colleges.

The War Resisters' League has held a most successful conference at Netcong, in which they have had the cooperation of the other pacifist organizations and of many teachers and youth groups.

In the meantime, on behalf of the Women's Peace Union, Ida Palmer has continued to go "on the air" for war resistance, speaking from the Debs Radio Station every week. This station has been of enormous value to pacifist and progressive thought in the States and we regret to learn that notice has been served that its broadcasting license will be terminated.

From the Fellowship of Reconciliation

The Council of the Fellowship of Reconciliation has noted with deepest disappointment the recent decision of the Supreme Court of California in the case of Warren K. Billings. The Supreme Court of that State has not by its decision conferred the respectability of the law upon the long continued persecution of Warren K. Billings and Tom Mooney. Rather, the Court's decision is an assault upon the confidence of the people in the justice of our laws and courts wherever liberal or radical causes are involved. We urge our members throughout the United States to join with other forces in demanding the release of these two labor leaders from the clutches of injustice.

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Introduction by John Haynes Holmes

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